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A CONCISE ACCOUNT OF MR. LAVATER.

JOHN CASPER LAVATER was born Nov. 14th, 1741. While a child he was remarkable for timidity and bashfulness. But he was fortunately placed in a German school, to learn to read under a teacher who had the good sense to treat him in a manner suitable to the peculiarity of his disposition. His progress, however, for some time was very slow. After the close of his sixth year, his mind began to expand. A sense of religion dawned in his heart, and the germ of that enthusiastic ardor which distinguished him through life began to appear. In the account he wrote of himself, he says, "he who formed me gave me a truly compassionate and benevolent heart. I could never see a poor person, without feeling the emotions of pity. I offered every assistance in my power, and gave all I had to give." He had, however, the honesty to narrate indiscretions and improprieties in his youthful conduct, as well as things commendable; but these we shall omit, as it is our wish to exhibit things most worthy of imitation.

While he was but a boy, a  
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circumstance happened at school which seemed to give a direction to the future pursuits of Lavater. M. Casper Ulrich, a minister, came one day into the school, and exclaimed among the scholars,— "which of you will be a minister?" Young Lavater, without having even thought of such a thing before, cried out, "I, I." This unpremeditated answer had scarcely escaped his lips before there began a desire, which ripened into so firm a resolution, that he seemed to himself already a minister. He returned home, and in a moment after his arrival he exclaimed, "*I will be a Minister!* There has been a gentleman in the school to-day, who asked us all what we would be—*I know what I will be.*" His mother checked him, but after some conversation between her son and his father, she observed, "It is very possible this may not have happened merely by chance."

The father was a physician, and he had intended to educate Casper for the same profession; but after conversing with some celebrated divines, he became

more inclined to gratify his son's inclination. From his childhood Casper accustomed himself to prayer, and always in difficulty, prayer was his resort; and he records several instances in which he conceived his early prayers were answered. "It is," said he, "scarcely possible to conceive the strength of my faith, at those years when I was in difficulties and troubles. If I could pray, it seemed to me I had already obtained the object of my prayers."—"I had a God who had taught me to pray, and who heard my prayer."

At college Lavater prosecuted his studies under Bodmer and Breitingen. Towards the close of the year 1759 he entered the theological class under professor Zimmermann. In the next year he preached his first probationary sermon. In the Spring of 1762, he was ordained a minister. In the same year he engaged in an affair which excited great attention, and procured him the love and esteem of his fellow citizens.

Felix Grebel, a bailiff, had grossly abused his authority, and oppressed the citizens. The sufferers being poor, dared not to complain to the Burger master, for he was father-in-law to the bailiff. Lavater was fired with indignation in view of this inhuman conduct, and in connexion with Fuseli his friend, he sent an anonymous letter to the bailiff with the signature of J. C. L., in which he says to him, "I give you two months—within that time either restore what you have unjustly extorted, or expect justice." After cautioning him

not to rely for safety on his father-in-law, he closed thus—"I repeat, I give you two months. You shall be weighed in the balance—see that you are not found wanting." The two months expired, and the bailiff remained silent. Lavater then published a paper entitled, "The Unjust Bailiff, or the Complaints of a Patriot," of which he sent a copy to each of the members of government. The general motto to each paper was,—"*Brutus thou sleepest! Ah! wert thou alive!*"

A meeting of the Council of Zurich was soon called. It was determined to publish a notice, requiring the accuser, within the space of a month, to appear and prove his charges, assuring him that he should have justice and impartiality; at the same time signifying that if he did not appear, every means would be employed to detect and punish him for the anonymous slander. They also required that any who thought themselves oppressed should appear and make their complaints to the Burger master, promising them redress. This notice was published on the 4th of Dec. 1762. On the same day Grebel appeared before the Council, to lodge his complaint, and demand justice. Twenty persons appeared and lodged their complaints with the Burger master. This was stated to the Council and a committee was appointed to examine and report. Lavater and Fuseli appeared and avowed themselves the authors of the anonymous publication. They behaved with all that firmness which conscious integrity



and a zeal for justice inspire in ardent minds. Grebel did not wait the result, but confessed his guilt by absconding.

The following are among the resolutions which Mr. Lavater formed for the regulation of his own conduct through life:—

“I will never, either in the morning or evening, proceed to any business until I have first retired, at least for a few minutes, to a private place, to implore God for his assistance and blessing.

“I will neither do nor undertake any thing which I would abstain from doing were Jesus Christ standing visibly before me.

“Every day shall be distinguished by at least one particular work of love.

“I will never eat or drink so much as shall occasion the least inconvenience or hindrance in my business.

“Wherever I go I will first pray to God that I may commit no sin there, but be the cause of some good.

At the close of his resolutions was this prayer, “O God! thou seest what I have written: may I be able to read these resolutions every morning with sincerity, and every evening with joy, and the clear approbation of my own conscience.”

In 1769, Mr. L. entered on the regular exercise of his duties as a minister, and was a preacher to the Orphan House at Zurich. The same year he published his translation of Bonnets’ “Palin-genesia,” which contains an examination of the Proofs of Christianity. This he ventured to dedicate to Moses Mendelsohn,

a learned Jew of Berlin, with whom he was acquainted. In this dedication he expressed the highest esteem for the Jew, and referred to a conversation in which Mendelsohn had expressed a great regard for the moral character of Jesus. This led to a most interesting correspondence between Mendelsohn and Lavater, which was afterwards published. In his first letter to Lavater, Mendelsohn says to him, “I am fully convinced that what you have done has proceeded from the purest source, and is to be ascribed to the most friendly and benevolent intentions: but I cannot deny that there is nothing I should less have expected, than such a public challenge from a man like Lavater. You recollect the confidential conversation which I had the pleasure to have with you in my study. If I am not mistaken, assurances were given that no public use should ever be made of any words that might then be spoken: but I would much rather suppose myself mistaken, than that you have been guilty of a breach of promise.—You ought not to have suppressed the *conditional clause* in that esteem for the moral character of the founder of your religion which I expressed in the conversation that passed between us.”

In his reply to Mendelsohn, Mr. Lavater says, “I am ready to admit that when I mentioned the esteem you expressed for the moral character of the founder of my religion, I ought to have been more explicit, since it was limited by the condition—if he had not assumed to himself the

*honor of that adoration which is due only to Jehovah."*

It may be proper here to remark, that the only objection which this learned Jew had to the moral character of Jesus, was founded in misapprehension. Had he duly considered that Jesus taught his disciples, both by precept and example, to worship his Father as the "only true God," his only objection would have been found totally groundless.

In a subsequent letter, Mr. Lavater admits, that he gave the promise alluded to by Mendelssohn, but declares that he understood it in the sense that he would not make any indiscreet discovery of any thing which the Jew might say against christianity. Mendelssohn closed the correspondence by a letter in which he thus speaks of his friend Lavater;—"His letters to me exhibit in my opinion his moral character in the most advantageous light. We find in them the most indubitable proofs of true philanthropy and sincere religion; an ardent zeal for goodness and truth, an unbiassed integrity, and a modesty approaching to profound humility. It rejoices me greatly that I had formed a true estimate of so noble a mind."—

Mr. Lavater wrote and published abundantly. He was remarkable for ardor of mind, and for frankness in avowing his opinions. Some of his opinions were singular, and exposed him to credulity in regard to the pretensions of others to supernatural powers, and the reports of miraculous occurrences. He believed that miraculous agency

had not ceased in the church, and that in every age extraordinary faith in prayer was connected with preternatural effects. This opinion, in conjunction with a temper, charitable, frank, and ardent, sometimes exposed him not only to the animadversions, but the ridicule of his enemies.

Mr. Lavater paid great attention to the science of physiognomy, and wrote largely on the subject. He relied very much, and probably too much, on the first impressions which the external appearance of any person made on his mind. There were, however, some remarkable instances, in which these first impressions were afterwards found to correspond with the truth. As an example, the following is given—A person to whom he was an entire stranger, was once introduced to him. The first idea which rose in his mind on seeing him was—"This man is a murderer." He however suppressed the thought as unjustifiably severe, and conversed with the person with his accustomed civility. But soon after, he was informed that this accomplished gentleman was one of the assassins of the then late King of Sweden.

Among the many amiable traits in the character of Lavater, his philanthropy and patriotism were remarkable. Although he was constitutionally timid, he displayed a remarkable intrepidity when the rights and liberties of his country were invaded. With many others, he rejoiced with enthusiasm at the commencement of the French revolution. But when the lead-



ers of the popular frenzy proceeded to insult and degrade the king, and to discard the principles of morality and religion, Lavater stood forth as the champion of rational government and christianity. In a sermon he preached on the 28th of October, 1792, he exclaimed—"O France! France! example without example! dost thou not warn us, dost thou not teach us, to what a state of brutal degradation a nation sinks, which, imagining itself to have attained the summit of illumination, makes a sport of oaths, conscience, and religion!"

During the commotions of Switzerland, till it finally sunk under the power of the French, Lavater expressed his sentiments with equal sincerity and freedom. When the invaders exercised their remorseless rapacity on his countrymen, he alone had courage to remonstrate against their extortion. In 1798, when the French had actually subdued Switzerland, and ravaged it without mercy, Lavater wrote a letter to the director Rewbel. It was afterwards published, and called a *Word of a free Switzer to the Great Nation*. When it became public, it attracted the attention and applause of all Europe. The following extracts will show his ardor and intrepidity:—

"It is a law engraven in the breast of every man, as ancient as the world, and as sacred as humanity itself,—'What thou wilt not that others should do unto thee, that do not thou unto them. No power can annihilate this law. An hundred thousand armed men cannot make that

just which is unjust. France has no right, but the tyrannical right of the strongest, to enter Switzerland, as she says, to overthrow the aristocracy.—The French entered Switzerland as robbers and tyrants; they made war on a country which had never done them any injury.—

"Great nation, which hast not thy equal, render not thyself contemptible to all posterity; make recompense for the enormous acts of injustice thou hast committed; be no longer the scourge of nations, the tyrant over mankind, the enslaver of the free; be no longer the oppressor of Helvetia, the ravager of Zurich; be what thou wouldst be thought to be, the deliverer, the benefactress, the friend, and then be queen of our hearts."

The next year *ten* of the most respectable citizens of Zurich were ordered to be *deported* or banished from the city. Against this outrageous conduct Lavater again raised his voice in a solemn remonstrance; and on the next Sunday he boldly preached on the subject to his own congregation.—"When," said he, "those who do good must fear because they do good, who will not shudder! who will not exclaim, Accursed be that policy which will do evil that good may come of it!"

He was now every day in expectation that he should share the fate of those whose cause he had defended; but he was not molested until about the middle of May. While at the baths in Baden, three officers entered his apartment, early in the morning, and told him they were au-

thorized to seize and seal up all his papers, and to convey him to Basle, where he was to remain during the pleasure of the Helvetic directory. He submitted calmly, but wrote a spirited letter to the directory, demanding an immediate hearing, that he might return to his family and congregation. It appeared on trial that an intercepted letter, written by him, was the cause of his arrest. It contained some passages which, not being understood, excited suspicions. But on examination he was able to answer all their inquiries in such a manner, that no advantage could be taken against him from any thing contained in the letter. The hearing, however, was adjourned, and when he came before the directory a second time, they questioned him respecting his application of the term *antichrist* to a person referred to in his letter, and required him to say what he understood by antichrist. He replied, "I have long understood, as the writings I have published will show, by antichrist, an openly daring, most irreligious despot, who will raise himself by political and magical power to be universal monarch of the world, and tyrannize over the consciences of men; who will tread under foot all justice, truth, morality and religion; and who will especially persecute in the most cruel manner all who honor the name of Christ."

He was then asked, whether he considered the appearance of antichrist as near, or at a distance. To this he answered, with such frankness and courage that it procured him respect even

from his enemies: "I believe it to be very near, and I believe that I see the forerunner of antichrist in the irreligious sentiments and acts of the French nation."

He was then told that it appeared to the directory from some passages in the letter, that he wished the downfall of their authority, and he was asked how he justified that wish.

"I will," said Lavater, "ingenuously declare what I think on the subject. I wish with my whole heart, that all those members of the directory, whom I have reason to believe the authors of the terrorist and unconstitutional measures that have been adopted, may be removed from authority in some manner, so it be not by violence, unless they totally change their sentiments and principles. Every rational patriot must wish that a judge who determines arbitrarily, and without regard to the laws, and who tears from their families a hundred innocent fathers and husbands, may no longer remain a judge."

After this examination he was held under arrest until the 10th of June; then an order of the directory was sent to set him at liberty. Still, however, the French generals refused to give him a pass to Zurich. After being thus detained for two months longer, he made his escape, and arrived at Zurich, which was at that time in the possession of the Austrians.

On the 26th of September, 1799, Zurich was again taken by the French. After this, two soldiers came to the door of a house



in which only two females resided, and began to cry, "Wine! wine! this is a public house!" Lavater looked out of his window and said to them, "Be quiet and I will bring you wine." He accordingly carried them some wine and bread, and even offered them money, but this they refused, thanking him for his generosity. On his return to his own house, his wife exclaimed, "What! has my Daniel come safe out of the lion's den?" But very soon another soldier came to his door and demanded a shirt. Lavater replied, that he had no shirt to give him, but he offered him some small money. The fellow looked at it contemptuously and said, "I must have a dollar for a shirt," and soon drew his sabre. The other soldiers to whom he had given wine standing near, Lavater called to them for assistance. They came, but to his surprise, the very man who two minutes before had refused money, now joined in the demand of his comrade, and putting his bayonet to his breast cried, "Give us money." A stranger put his arm round Mr. Lavater to draw him back; and the soldier fired a ball which went through the arm of the stranger, and wounded Lavater below the breast. The wound was not immediately fatal; indeed for a time there was a prospect of his recovery, but it finally occasioned his death. From the time he received the wound to the time of his death was about fifteen months. During that space he was able to preach some, and to write considerable; about a fortnight before his death he finished his last literary work, entitled

"Zurich at the Beginning of the Nineteenth Century." He died Jan. 2, 1801. His piety and his ardent love to his congregation, remained, after his strength was so far exhausted that he could only whisper. On the last day of December, while so feeble that to be heard, it was necessary to apply the ear to his lips, he dictated seven lines of poetry to be read to his people on the morning of New Years' Day. These breathed that spirit of piety which had animated him through life. His biographer observes, "Of this extraordinary man different persons may perhaps judge differently; but it is scarcely possible that any should refuse him the praise of genius, indefatigable industry, integrity, and genuine piety." Professor Meiners in his Letter on Switzerland says, "Lavater is one of the few men, whom I have been acquainted with, who was little solicitous to conceal his faults, and still less anxious to make his merits known. With regard to his moral character, it is impossible to speak too highly of it; his very opponents, those at least with whom I am acquainted, allow that his life and manners are blameless. A warm desire to advance the honor of God and the good of his fellow creatures, is without doubt the principal feature in his character, and the leading motive of all he does. Next to this, his characteristic virtues are an exemplary mildness and placability; and an inexhaustible love for his enemies."

The above account was extracted from the Life of Lavater by Mr. Gessner.



## MUTATIONS OF ORTHODOXY AND HERESY. No. IV.

IN Mr. Ely's "Contrast" pp. 74, 75, we have the following account of ancient orthodoxy, given from the writings of Calvin, respecting the *depravity* and *inability* of mankind:—

"Therefore, these two points are distinctly to be marked, namely, that we being in all parts of our nature defiled and corrupted, are already, for such corruption only, holden worthily condemned and convicted before God—Yea, and very infants themselves bring their own damnation with them from their mother's womb."

"By the fall, man lost all ability to do good, and became corrupt in mind, will, body, and all his powers; so that being free to evil, and having sufficient knowledge to render him inexcusable, he has neither the *ability* nor *disposition* to perform a good work, until both are afforded him by the special grace of God."

Such was the orthodoxy of former days; and in those days the opposite opinions were considered as heresy.

As a contrast to the foregoing, Mr. Ely quotes the following, which, however, is the current orthodoxy of the present day in this part of the United States.

"Men have lost none of their *ability* to obey God's commands by the fall."—"They are as really *able* to obey every divine command, as Adam was when he came out of the forming hand of

his Maker." M. M. Mag. vol. iii. p. 369.

"Impenitent sinners are as really possessed of strength capacity to love and serve God, as saints. Their *power* or *capacity* to obey the divine commands, is as great as to disobey them." Mass. M. Mag. vol. iii. p. 415.

"They can love God, repent of sin, believe in Christ, and perform every religious duty, as well as they can think, or speak, or walk." Emmons' Sermons, p. 246.

To these quotations we may add a few more from a work which Mr. Ely had not seen when he published his "Contrast."

"The denial of the sinners' *power* leads directly to the grossest scheme of *fatality*. This will appear from the three following remarks:

"1. Sinners have as much *power* to *change their hearts*, as they have to alter at once any of their worldly or social dispositions.—

"2. Sinners have as much *power* to *love God*, as they have to exercise *feelings* opposite to any of their worldly or social dispositions.—

"3. Sinners have as much *power* to *obey God* as they have to yield, in the common affairs of life, to any motive which at present, through the badness of their disposition, does not control them."—Accordingly the Bible,

from first to last, treats them as beings possessed of *ample powers*." "It invites them: *Look unto me and be ye saved*," &c. "It laments over them: O that they were wise," &c. And after all, have men no more power to turn to God, than to make a world? Do these heavenly entreaties only mock their miseries?

"But this is not the worst. God absolutely *commands* sinners to love and submit to him, to repent and believe the gospel.—These things God commands: and does He require impossibilities? Then sinners have got their case in the long controversy which they have carried on with their Maker.

"Nor is this all. God not only commands, He solemnly *threatens eternal death*, in case of disobedience.—He not only threatens, but he *executes*. He actually sends sinners to eternal perdition for no other reason than because they do not obey these commands. And still are they unable? Are they eternally punished for not doing impossibilities? What then do you make of God? Were you to see a master beating a servant a whole day together for not lifting a mountain, you would say the man was mad. And does God lay upon his creatures eternal punishment for not doing what is utterly impossible? Is this the God whom angels love and adore? Nero was a lamb to this!" Dr. Griffin's Park-street Lectures, pp. 255, 256, 257, 258, 259.

Our readers will remember that in bringing before the pub-

lie these remarkable *changes* in orthodoxy and heresy, it was not our object to applaud or to censure the opinions which were to be exhibited; but to make an impression favorable to the progress of candor and charity; by showing how much the christian world has been misled and imposed upon by a *flattering sound* on the one hand, and a *frightful one* on the other. There is, however, another weighty reason why we should forbear the language of censure and reproach; it has been already applied sufficiently, by those who have claimed the honors of orthodoxy, in their remarks on one another. Calvin did much good in his day, but he was not too sparing in the use of harsh language against his opponents. Had the passages we have quoted against his opinions, been presented to his view while he was living, he would probably have applied to them some of his severest epithets. Yet we see that so great has been the change in orthodoxy since the time of this Reformer, that one of his opinions is now reprobated by an orthodox minister, as involving the horrid idea, that the tyrant "Nero was a lamb," when compared with the character which Calvin's orthodoxy ascribed to God.

We must leave this solemn affair to be settled at a future day between Mr. Calvin and his opponent; and conclude, by advising all who rely on their reputation for orthodoxy, to bear in mind, that this name is of a very mutable character, or at least, that it is as easily applied to

falsehood as to truth; that it has often been applied to both; that it is now applied to many opinions the reverse of those which formerly bore the name, and which still bear the name in a different section of our own country; and that, probably, it is now applied to several opinions which will bear the name of *heresies* in the next generation.

A due consideration of these things would, we think, be like-

ly to lead christians to be less assuming and self-confident, and more kind and forbearing, one towards another. It might also lead them to make proper distinctions, between *reputed orthodoxy* and *real christianity*; between boasting of opinions of a humbling tendency, and truly possessing that humility which the gospel requires; and between being forward to judge others, and careful to judge themselves.

#### THE REFORMER WICKLIFF AND HIS OPINIONS.

JOHN WICKLIFF was born about the year 1324. He obtained a public education, and was for a number of years professor of divinity in the university of Oxford. He was the first man of eminence who attempted a reformation from popery. In his day the clergy in England were papists, yet Wickliff had the virtue and the boldness to attempt a reform. He had many disciples; some of whom were persecuted in England, and others on the continent. His opinions, however, were never rooted out of the church, but became the seeds of the reformation, which sprang up in the next century. It may gratify our readers to see the principal doctrines of Wickliff, in opposition to popery. It is, however, not to be pretended, that his own ideas were on all points correct. Considering his education under the influence of popery, and the general ignorance of the age in which he lived, we are rather to wonder that

he obtained so many correct opinions, than that he retained some that were erroneous. The following particulars are extracted from Gilpin's Life of this Reformer.

Mr. Wickliff objected to the custom of the papists, in applying the words *church* and *churchmen* merely to the clergy. The word *church*, he said, was applicable to the whole body of Christians.

In opposition to those who held the supremacy of the pope, as an article of faith, he maintained that, "The saving faith of a christian, consists in believing that Jesus is the Messiah; but," said he, "the Romish church hath multiplied articles of faith without number. It is not enough now to believe in Christ; we must believe in the pope of Rome."

In respect to the authority claimed by the clergy, Wickliff said, "It is a scandal to the christian church, that any of its



members should set up their own authority against that of Christ. The days, I hope, will come, when men will be wise enough to shake from their necks the dominion of human ordinances, and disdain submission to any ecclesiastical injunctions, but such as are plainly authorized by the word of God."

He thought baptism to be essential to salvation; and that, in a case of necessity, any one present might baptize.

The bread and wine in the Lord's Supper, he considered as signs or symbols; yet it appears from his writings that it was late before his mind was settled on this ground.

He maintained that no cause short of adultery would justify divorce; and he was an advocate for marriage among the clergy.

The oil and the veil in confirmation, he rejected as unscriptural. He did not object to extreme unction, but only to the exorbitant fees demanded by the priests.

Penance, he said, had no merit in God's sight, except it be followed by a reformed life.

Absolution, as practised by the Roman church, he reprobated as abominable. "In the plenitude of their power," said he, "they will do what God himself would not do—*pardon unrepented sin.*"

Against the doctrine of indulgencies he was very severe; and represented it as "an invention of antichrist to magnify the sacerdotal power, and to bring wealth to the church, at the expense of religion and the souls of men."

He opposed the endowment of

chauntry priests. "*That man,*" said he, "*who liveth best, prayeth best.*" A simple pater-noster from a religious ploughman, is of more value in the sight of God, than a thousand masses from a wicked prelate."

The practice of praying to saints he opposed, and would acknowledge no mediator but Jesus Christ. Images, he thought, might have a good effect when they were proper representations of truth; but as used by the Romish church they led to idolatry.

He denied the propriety of pilgrimages, and the lawfulness of sanctuaries for the vicious. He also denied the right of excommunicating any persons from the church, who did not first excommunicate themselves. No good man, he said, could be a heretic, because heresy consists in a bad life, as well as in false principles.

Such were the opinions of Wickliff, which occasioned him to be regarded as a heretic.—Besides translating the Bible, he wrote and published abundantly. His biographer has given the titles of nearly a hundred of his works, and says that the catalogue might be easily enlarged. But his writings were chiefly pamphlets or tracts.

Not long before he began his translation of the Bible, he was seized with a violent and threatening distemper. While he was sick, four friars, with four other persons for witnesses, came and informed him that they had heard he was at the point of death, and they had come hoping that before those witnesses he

would retract the severe things he had said against them. On hearing this unexpected summons, he raised himself up in the bed, and cried out, "I SHALL NOT DIE, BUT LIVE TO DECLARE THE EVIL DEEDS OF THE FRIARS!"

He recovered, and translated the Bible. This was made the ground of much clamor against him. One of the popish writers thus spake on the subject: "Christ entrusted his gospel to the clergy and doctors of the church, to minister it to the laity and weaker sort. But this master Wickliff, by translating of it has made it vulgar, and has laid it more open to the laity, and even to women who can read, than it used to be to the most learned of the clergy, and men of the best understandings; and thus the gospel *jewel*, the evangelical *pearl* is thrown about and trodden under foot of swine."

Great efforts were made by the clergy to suppress the translation, and prevent its being read by common people, but all their exertions availed nothing.

Before the death of Wickliff a war was proclaimed, in which he thought the name of religion was grossly prostituted. He wrote a piece on the subject, and treated the pope with great severity. "When," said he, "will the proud priest of Rome grant indulgences to mankind to live in peace and charity, as he now does to fight and slay one another?" This piece drew on him the resentment of the pope, and was likely to occasion him additional troubles: but he was seized by a fit of the palsy, and so far disabled, that his enemies concluded to let him alone. He still however was able to attend public worship, and was in his church at Luttenworth when another shock of the palsy ended his days. This happened in the year 1384.

In our next number, we hope to give some account of one of the disciples of Wickliff. To prepare the way for that, we have given a brief account of this Reformer and his opinions.

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#### ON THE EVILS OF WAR.

"I am for peace."

WAR is a source of many evils; some of which it may be proper to display in the Christian Disciple, with a view to excite a desire of peace. I will not inquire whether the war in which our country is engaged, is a just or an unjust war. I will simply state a principle which every one may apply for himself. No

war can be just which is not exclusively *defensive*. But taking a moral survey of the effects of war, I would excite a desire of peace, arising from moral sentiments and feelings.

The first evil growing out of a state of war, to which I would call attention, is the state of mind in which we are accustomed to

think and to converse of those whom we call our enemies.—The object of a just war is the defence or recovery of rights which have been invaded, or lost. All the honorable and kind sentiments, which are consistent with exertions for the defence or recovery of these rights, should be cherished in every mind. But how many are there, who have moral feelings, sensibility of conscience, enough to restrain them from cherishing hatred to a neighbor, or a countryman, and from delighting in his misfortunes, who yet are unconscious of guilt in indulging a relentless enmity towards a whole nation, a joy in all their calamities and sufferings! But what can be more inconsistent than this, with the temper of that religion which teaches us, that even our enemy is our brother; that we ought, if we have opportunity, to do good even to those who hate us, and to pray for them who spitefully use us.

The second evil, or source of evils arising from a state of war, is the jealous and contentious spirit which it occasions among ourselves. It can rarely occur that a whole people will be satisfied concerning the equity or expediency of a measure of such deep and extensive interest, as the declaration of war. Opposing parties will naturally be formed, and countrymen and neighbors become scarcely less enemies one to another, than to the nation against whom open and inveterate war is waged. This effect is felt throughout our country. The passions which are excited toward our enemy, are indulged

likewise towards each other; and nothing can be more unjust, than the objects, the motives and the dispositions, which men in the heat of their opposition, often ascribe one to another. It is an evil which perhaps from the constitution of human nature, so necessarily arises from a state of war, that however just and necessary he may deem the contest, every good man will ardently wish it may be brought to a speedy termination.

Third. War is a copious source of vice and of wretchedness, in the opportunities and means which it gives to unprincipled men. There is in every community a class of men too proud to beg, and too indolent to labor, adventurers, who in times of peace live by gambling and such frauds as they can practise with safety. There is another class, perhaps with no more integrity, but with an all devouring ambition, whose object is destruction; and who hate the calm of peace, in which they cannot rise above those about them. Who will suffer, and what will be the extent of wretchedness, enter not into their calculations; they are enriched by the spoils of their more virtuous countrymen, and fatten on their desolation. I do not imply, nor mean, that all who are agents in war are of one or the other of these classes. I venerate the warrior, who has fought only for defence and for peace. But the men to whom I allude have no object beyond their own interest, no principle which does not begin and terminate in their own ease or aggrandizement. In peace they are



scattered over society with little communication, and with no common bond of union. The alarm of war is to them a rallying sound, and in their union they bring together a mass of iniquity, whose contagion spreads wide a deadly influence. Peace is to them a state of thralldom, and war of liberty. Restless, impatient, delighted with change, and rejoicing in their new privileges, their first and strongest desire is, that war may be perpetual. This is a tremendous calamity to their country, which looses such men from their confinement; which gives them advantages for effecting their unrighteous and destructive purposes.

Fourth. A state of war long continued brings with it a general national corruption, a looseness of principle, and innumerable immoralities in practice. The prejudices and passions which it excites and keeps in action, are transmitted from parents to children, and before children are taught to make moral distinctions they learn to hate those their fathers hate, to suspect those their fathers suspect, to assume party names, and to indulge, as far as they are able, all the spirit of party.

Politics, or the passing events, and the hopes and fears they occasion, occupy thought and conversation in families, in the labors of the field, on the Sabbath, and around our churches.—This is not all. The thirst for news leads many to the tippling house, who there contract a thirst, in extinguishing which they drown every virtue. In the heat of political discussion, how is the name of God profaned! with

what awful familiarity, with what horrible malignity are his judgements denounced! The poverty of many necessarily follows in the train of war. Thousands who before lived in comfort are necessitated to beg or to steal. These dreadful effects of war are already visible to any one who will behold them; but all these, compared with what a few years more of war may produce, are but the beginnings of evil.

Fifth. Who that has the sensibilities of a christian, can reflect upon the great numbers which in battle, and under the influence of the worst dispositions and feelings, are hurried in an instant into eternity, and not deprecate war as one of the most dreadful scourges of God! Confine attention only to this single point, and the view is awful. I have no doubt that a man may retain his piety and virtue in the camp, and carry it with him into the field. But the instance I believe is rare, that virtue and piety are long retained in such circumstances. The vices, like the diseases of camps, are peculiarly infectious. In the most just and necessary war, it is then a reflection on which we cannot dwell but with the most distressing sensations, that so many while engaged in the dreadful work of slaughtering one another, should in a moment be summoned to their final accounts. In this consideration, I forget how many parents are torn from their children, how many husbands from their wives, how many brothers from their sisters, how many friends are separated to meet no more; how much an-

guish is extended through all these various relations. We have been accustomed, some of us even from early life, so frequently to hear of thousands and tens of thousands, who have fallen in battle, that when we hear, we scarcely realize that they are

men like ourselves. But whatever is the cause in which he contends, every man in death must account for his life; and who that reflects but for a moment with seriousness, would so die, so be judged, and so receive his everlasting portion?

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*Illustrations of passages in the New Testament, which refer to sentiments, &c. among the Jews, in the time of our Saviour.*

36.

Luke iv. 16—20.

*And he came to Nazareth where he had been brought up; and as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the Book of the prophet Esaias; and when he had opened the book, he found the place where it was written, &c. And he closed the book, and gave it again to the minister, and sat down; and the eyes of all them that were in the Synagogue were fastened on him.*

THE term synagogue, which means an assembly, and was applied to the court of seventy elders, was principally used to signify the places, where the Jews assembled for worship. They were originally intended for the accommodation of those, who lived too far from the temple, to attend upon its stated exercises. The time when they were first used is very uncertain. Some believe, that it was as early as the settlement of the tribes in the promised land; others, that there were none before the Babylonian captivity; and Basnage thinks they were first erected, but a few years before our Lord. But we have the authority of James, (Acts xv. 21.) that "Moses of old time hath in every city them that

preach him, being read in the synagogues every Sabbath day;" and they are mentioned also in the 8th verse of the 74th Psalm, "They said in their hearts, let us destroy them together; they have burnt up all the synagogues of God in the land." They were used for prayer, preaching, and disputation; but not for sacrifice.

Synagogues were built, and their worship was ordered, in imitation of the temple. In Jerusalem alone, it is said, there were four hundred and eighty. The Jews of Cyrenia, Alexandria, &c., built synagogues at Jerusalem, for the use of their brethren who came from other countries. The *Libertines*, mentioned in Acts vi. 9, who had a synagogue in the city, are thought by some to have been those who were *made free* in opposition to those who were *free born*; but the name was more probably derived from a place called *Libertus*, or *Libertina*, in Africa, near Carthage.—It was even a proverb among them, "whenever there are ten Israelites, who are *men of leisure*, there should be built a synagogue.

In the synagogue they had an ark, in which they kept the book

of God; and the people's faces were towards it. The *teachers*, the *men*, and the *women* sat each by themselves. The women it is said, were separated from the men, by a partition of lattice, or wire work. Over the gate, and on the doors were inscriptions; such as "*This is the gate of the Lord; the righteous shall enter into it.*"—"Remember thy Creator, and enter with humility into the house of the Lord thy God."—And, "*Prayer without attention, is like a body without a soul.*"

Our Lord, it is said, *stood up for to read*; and when he was prepared to preach, he *sat down*. We are here referred to the customs of the synagogue. The Jews read *standings*; and it was not lawful for one reading, says the Talmud, even to lean upon any thing. But the preacher sat, while he was expounding the scriptures; and it was because the people saw that Jesus sat down, and therefore that he intended to preach, that *the eyes of all them that were in the synagogue were fastened on him*. We are told likewise, (Acts xv. 14, 15.) that when Paul and Barnabas went into the synagogue of Antioch, and *sat down*, thereby intimating their desire to speak to the people, the rulers of the synagogue sent to them saying, *ye men and brethren, if ye have any word of exhortation for the people, say on.*—The custom of sitting, while preaching, continued, I think, till after the time of Chrysostom.

The Scribes usually taught in the synagogue; but the ruler of the synagogue gave permission, as he pleased, to any one who wished to officiate. But

the liberty of preaching was allowed to no one who was illiterate. It was granted to our Lord, not only as a rabbi, but probably still more from the consideration, of the almost universal desire of the people to hear him.

*And there was delivered unto him the book of the prophet Esaias.* The person who gave it to him was the minister, or ruler of the synagogue; and to him our Lord returned it, when he had read the text from which he intended to preach. The evangelist intimates, that the prophecy of Isaiah only was given to our Lord. This was probably the fact. Their sacred books consisted of several large rolls of vellum, or parchment, stitched or glued very neatly together; and we read of volumes, or rolls, of very great length. (Zech. v. 1, 2.) From *volvo*, to roll, is derived the English word *volume*. Our Lord, it is said, *opened the book*. But the original word implies that he *unrolled* it; and in verse 20th, that he *rolled together*, and not merely that he *closed* the book. It is worthy of remark, that the evangelist mentions it as a custom of our Lord, to go to the synagogue *on the Sabbath Day*. Yet there was a service in the synagogue every day; and one of peculiar solemnity, as well on Monday and Thursday, as on Saturday. The expressions at least indicate, I think, that it was on the Sabbath only that our Lord *preached in the synagogue*. And was not this too the practice of the apostles? When the Jews were gone out of the synagogues the Gentiles



besought that these words might be preached to them on the next sabbath; and the next sabbath Day came almost the whole city together, to hear the word of God." (Acts xiii. 42, 44.)—"And he, (Paul,) reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks." (Acts xviii. 4.) We learn only from the evangelist, the subject which was selected on this occasion by our Lord. But who has not felt the eager desire, that an abridgment, at least, might have been transmitted to us, of the gracious words which proceeded out of his mouth.

The worship of the synagogue consisted of three parts: 1. of reading the scriptures; 2. of prayer; 3. of preaching. The Jews divided their law into sections, one of which, read every sabbath, secured the public reading of their law every year. They began their course of reading, on the sabbath before the feast of tabernacles, the day in which the reading of the law had been completed; that, as the rabbies say, the devil might not accuse them to God of being weary of reading his law.

For their prayers, they had liturgies, in which were all the prescribed forms of the synagogue worship. The service began and ended with the prayer, with which the Jews were accustomed to end all their prayers. *Hallowed be his great name in the world, which he has created according to his good pleasure! and may his kingdom be established!*

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*may we behold his redemption spring up and flourish! may his Messiah suddenly appear in our days, and in the days of all the house of Israel, to deliver his people.*

The preachers taught, either by disputation, by questions and answers, or by continued discourses like sermons. These different modes of teaching were called by the general name of *searching*; the discourse was styled a *search* or *inquisition*; and he who made it, a *searcher*. Places were set apart for these searches, or expositions. Such places were generally attached to synagogues; and in them were the *disciples of the wise* counted for rabbies, or doctors. The explanations of scripture, and particularly the sermons, were rehearsed in the synagogue itself, on the sabbath, and other festivals.

Alms-giving was even accounted by the Jews, one of the most essential parts of their religion; and in every synagogue there were two *treasury chests*, one for poor strangers, and the other for their own poor. All who had any thing to bestow, put their alms into these chests, as they went into the synagogue to pray.

It is thought that Josephus refers to the service of the synagogue when he says, "that they might not have the pretence of ignorance for their transgression, Moses gave the law, the most excellent of all institutions; nor did he appoint that it should be heard once, or twice, or often, but that, laying aside all other

works, *we should meet together every week to hear it read, and to gain a perfect understanding of it.*" "And," says Philo, "from the time of Moses to this day, the Jews have inculcated the principles of their religion on the seventh day, setting apart that time to the study and contemplation of the things of nature. For the oratories, or places of prayers, which are in every city, what are they but schools of wisdom, of fortitude, sobriety, justice, purity, and every virtue?" I believe that few of our modern

Jewish antiquaries, says Lardner, agree with Philo and Josephus, that the synagogue worship was an institution of Moses; but none I think will contest that, in their time, the Jews frequented the synagogues on the sabbath.

See Lardner v. i. p. 207—8. Godwin's Moses and Aaron, p. 86—9 and 305. Lightfoot's Hor. Heb. on the text, and on Matth. iv. 23. Weems' Christian Synag. p. 110--12. Prideaux's Con. v. ii. p. 538 and seq. L'Enfant's and Beausobre's Introd. p. 158 and seq. Jennings' Jewish Antiq. v. ii. p. 46 and seq.

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OUR DEPENDANCE ON GOD IN THE DIFFERENT CIRCUMSTANCES  
OF LIFE.

THE plans of life which every man frames for himself are as various as the capacities, the ruling passions, and the opportunities of the individuals who make them; and no man, I think, can have passed half the term of human existence, without discovering that more than once his projects have been frustrated, his courses altered, his buds of hope blasted, and the gay and lofty fabric of his expectations overthrown, he knows not how, nor whence, nor wherefore.—It will not be improper to show you, and to impress more deeply upon myself how little our lot in life is at our own disposal. Any speculations which, without checking our exertions, tend to discover our wants or inabilities, have a favorable influence on

character, by narrowing the limits of pride's dominion, and plucking a plume from the chaplet of vanity.

With a view then of making a pious impression on our hearts, in taking a partial survey of human affairs, I shall attempt first: To show you how little our external situation depends on ourselves; and then, To prove that if our circumstances had been more at our own disposal, and our views more frequently accomplished, we should probably be less happy than we are.

To show how little our lot in the world has been in our own hands, it is not necessary to dwell upon the days of our infancy, when it was every minute doubtful whether the being that had been introduced into life,



would live long enough to understand that he had a life to preserve. We may also pass over those days of boyhood, when the understanding is not ripe enough to form plans, and when the forethought, just appearing, extends no farther than to the pleasures, hardly to the evils, of the morrow. The whole of this early period, though it often gives a lasting color to the remainder of life, is so little within our own power, and is so seldom influenced by any plans, which we are then capable of forming, that it would be superfluous to insist longer upon the fact, or upon the conclusion, which results.

There is a time, however, when we all begin to feel something of our own self-sufficiency, when we choose the pursuits we mean to follow, mark out what we imagine to be the shortest road to happiness, and thus prepared enter into what is called the world. From this period then, when we think we have taken the thread of our fortunes in our own hands, allow me to follow a few steps in life.

The first fact which shows us how little our present situation is the result of our own arrangements, is the innumerable defeats which our plans encounter.

I appeal to any man who has lived long in the world, whether in any period of his life that he has yet passed, he has found himself in the precise circumstances self he expected.

This certainty of disappointment results from more than one source. For, in the first place, so various and complicated are human interests, so inordinate are

many of our desires, and so unreasonable are others, that two individuals can hardly form extensive plans of worldly happiness which shall not interfere, at least in some subordinate parts, which shall essentially affect the issue of the whole. What a range of disappointment does this single fact open! From this one source of disappointment, however, the real or imagined contrariety of human interests, we see how much of our destiny on earth is placed at once out of our own control.

To enumerate all the causes of the failure of our plans would be impossible. One however which, more than any other perhaps, shows the folly of far extended projects, is the uncertainty of health, a blessing which is indispensable to the full enjoyment of the lowest, as well as the highest of human pleasures. What then; is man the arbiter of his own fate, when the least mite that floats on God's air may clog the operations of vitality, or derange the whole texture of the human constitution? Is man the being to forget that his lot is not within his own disposal, when the first breeze may waft pestilence to his heart, and the first exhalation which rises up under his nostrils, may poison the source of being, and lay a foundation for a life of debility, of inactivity, perhaps of pain and misery? Go to the tombstones, and read there the records of human disappointments. Not a head is now mouldering in those cells, which had not teemed with plans



as probable as yours. But—they were not executed!

A second remark which should satisfy us that our present situation is not the result of our own foresight is this, that most of the pleasures we have met with in life were entirely unexpected. Of our successes how few have been the direct consequence of our own plans? The very phrase "good fortune" intimates this. It implies a happiness which was not premeditated, which was not the object of our calculations, not the fair result of any of the plans we had been laboriously forming. How many have leaped into seats of power, lifted by the agitation of the times into places to which they once dared not to bend a thought?

What has raised the men, who fill up such a space in history, but who make awful blanks in creation, but combinations of circumstances which they never foresaw, and tides in human affairs which they never calculated? But it is not necessary to mount so high for examples. Enumerate the pleasant circumstances of a single day, and tell me how many of them you had anticipated. What are the pleasures which ever constitute the ordinary, and I may say principal happiness of human life? What are they which make up the sum of our enjoyment, and attach us so strongly to existence? Are they not the little domestic, indiscernible, incalculable happinesses, which one man enjoys almost as well as another? And was it for these common pleasures of life that you have

been all along spreading your nets? No, my friends, acknowledge it was not. It was for the large, the glittering, the envied, the distinguishable blessings. You thought you should be miserable if you did not attain them, and so you would have been, had not the all-wise Disposer of human affairs ordered better the sources of human happiness. Indeed, if he had left us to look out for all the little circumstances which make life agreeable, the whole of human felicity would be lost in the very toil and weariness of providing for it. The prodigious variety of little circumstances which make up the daily comforts of life, are things which *meet* us, not the things which are *sought*. Happiness is like the invisible elastic fluid which we inhale. If we were compelled to run after the pure air which supports respiration, our breath would be soon gone in the pursuit.

A third remark only will we make at present, to add to the weight of proof that our actual situations in life have been much less in our own power, than the show of human activity would lead us at first to suppose. If you have passed the middle of your days, I am sure you are sensible that no unvarying plan has hitherto conducted you. Ask the aged man how often he has changed his courses, how often he has measured back his steps. Ask him if much of the short period which is allotted to this busy little being, who would wish to live so much longer, must not be spent in recovering what has

been lost we know not how, in framing new speculations, in guarding against new defeats, in altering even what once appeared to us to be ultimate views?

It is indeed often supposed that much of the misfortunes of man's affairs is the consequence of the variation of our purposes, and the perpetual changes of our plans. But perhaps the very contrary is as often the case. For who does not know that by not sufficiently consulting the frequent changes of circumstances, by an obstinate adherence to our own plans, too great confidence in the infallibility of former conclusions, opportunities are continually lost, and thus many a life has been eked out in discontentment, or in hopes, which their duration has even made tedious; a life which might otherwise have been conducted in triumph under the banners of success.

What then is the conclusion from this fact, that in order to secure the greatest prosperity of which we, as men of the earth, are capable of attaining, it is necessary to change often our pursuits, and even our ultimate views? Is it not this; that in consequence of the narrowness of our comprehension, and the place we hold in the innumerable ranks of God's creation, our best plans are so liable to defeat, that it is absurd in any case to say, that the situation in which we find ourselves is the direct result of our own plans; and of course

that our lot in life is not in our disposal. A man's heart deviseth his way, but the Lord directeth his steps.

In the mean time let not what has already been said, leave upon your minds any unfavorable impression. We hope to make sufficiently apparent the benevolence of Providence. Recollect the conclusion, which the wise preacher drew from these views of human life. Though he saw under the sun that the race is not to the swift, nor the battle to the strong, neither bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; though he saw that man knoweth not his time, but as the fishes that are taken in an evil net, and as the birds that are caught in the snare, so are the sons of men snared in an evil time when it cometh suddenly upon them; though he declares, that he that observeth the wind shall not sow, and he that regardeth the clouds shall not reap; yet this does not discourage him from adding, truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun. In the morning then sow thy seed, and in the evening withhold not thy hand;—and he assigns as a reason the very fact we have endeavored to establish;—for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good;—thou knowest not the works of God who maketh all.

B.



## A SHOCKING PROCESSION.

IN the reign of Francis I. king of France, some of his subjects who had embraced the protestant religion, imprudently affixed papers at the gates of the Louvre, which contained reflections on the doctrines and rites of the papal church. "Six of the persons concerned in this rash action were discovered and seized. The king, to avert the judgments which it was supposed their blasphemies might bring down upon the nation, appointed a solemn procession. The holy sacrament was carried through the city in great pomp; Francis walked before it, bearing a torch in his hand; the nobles marched in order behind. In the presence of the assembly the king declared, that if one of his hands were infected with *heresy*, he would cut it off with the other, and would not spare even his own children, if found guilty of the crime. As a dreadful proof of his being in earnest, the six unhappy protestants were publicly burnt before the procession was finished, with circumstances of the most shocking barbarity attending the execution."

This shocking account is given in Robertson's history of Charles V. vol. iii. p. 81. The conduct of these protestants in affixing the papers to the gates, and thus reproaching the established religion of the country, is by no means to be justified. But their being *protestants* in sentiment was the thing which the

king denominated *heresy*; it was for this more especially they were doomed to the flames. The very religion which prevails through this country was *damnable heresy* in view of the papists of that day. Not only so, they claimed the right of punishing men for their religious opinions, if they dissented from the established creed.

What a solemn procession of the memorial of our Saviour's love in laying down his life for us, accompanied with the horrid slaughter of six of the persons for whom He died! Such are the genuine fruits of assuming power in matters of faith, and establishing human creeds. If the majority have a right in any country to require submission to a human creed, they had this right in France and Rome. If in any country the majority may inflict any evil on such as dissent from human creeds, and merely on account of that dissent, they may inflict burning and death. And if the object of inflicting evil on the dissenter be to prevent his propagating his opinions, or to deter others from embracing them, the more sudden and terrible his death, the more efficacious the remedy.

Do any of our readers shudder at the thoughts of burning people alive, for dissenting from a human creed? Then learn to prefer the BIBLE as the standard of faith, to treat with christian tenderness such as appear to you



to be in dangerous errors, and resist, with meekness and fortitude, every encroachment on the rights of conscience.

In view of this portion of history, the following questions may be proposed. From the time of our Saviour to the present day, have not a majority of those been on the side of truth, who have been reproached and persecuted as *heretics*? So far as men are in the habit of regarding dissent from a human creed as a crime, are they not generally blind to

the errors of their *own tempers*? Do they not, as king Francis did, make a kind of righteousness of their zeal in opposing imagined *heresy* in others, so as to overlook that in themselves, which is more offensive to God than erroneous opinions? Was it not so with the scribes and pharisees in their treatment of Jesus and his apostles? Was it not so with the papists in their treatment of the protestants? And may it not be so in some instances at the present day?

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#### REMARKABLE EXTRACTS.

*The following extracts are from the Asiatic Researches, and are contained in a paper written by Sir William Jones "On the Gods of Greece, Italy, and India."*

"LET US NOW descend from these general and introductory remarks to some particular observations on the resemblance of Jeus or Jupiter to the triple divinity Vishnu, Siva, Brahma; for that is the order in which they are expressed by the letters A. U, M, which coalesce, and form the mystical word O'M; a word which never escapes the lips of a pious Hindu, who meditates on it in silence. Whether the Egyptian ON, which is commonly supposed to mean *Sun*, be the Sanscrit monosyllable, I leave others to determine. It must always be remembered that the learned Indians, as they are instructed by their own books, in truth acknowledge only one Supreme Being, whom they call Brahma, or the GREAT ONE, in

the neuter gender; they believe his essence to be infinitely removed from the comprehension of any mind but his own; and they suppose him to manifest his power by the operation of his divine spirit, whom they name Vishnu, the *Pervader*, and Náráyán or *Moving on the Waters*, both in the masculine gender, whence he is often denominated the First Male; and by this power they believe that the whole order of nature is preserved and supported; but the Vedántis unable to form a distinct idea of brute matter independent of mind, or to conceive that the work of Supreme Goodness was left a moment to itself, imagine that the Deity is ever present to his work, and constantly supports a series of perceptions which in

one sense they call illusory, though they cannot but admit the reality of all created forms, as far as the happiness of creatures can be affected by them." Vol. i. p. 241, 242.

"Very respectable natives have assured me that one or two missionaries have been absurd enough, in their zeal for the conversion of the Gentiles to urge, 'that the Hindus were even now almost christians, because their Brahma, Vishnu, and Mahesa were no other than the christian Trinity;' a sentence in which we can only doubt whether folly, ignorance, or impiety predominates. The three powers, *creative, preservative, and destructive*, which the Hindus express by the trilateral word O'm, were grossly ascribed by the first idolaters to the *heat, light, and flame* of their mistaken divinity, the Sun; and their wiser successors in the East, who perceived that the Sun was only a created thing, applied those *powers* to its Creator; but the *Indian Triad*, and that of *Plato* which he calls the Supreme Good, the Reason and the Soul, are infinitely removed from the holiness and sublimity of the doctrine which pious christians have deduced from texts in the Gospel; though other christians, as pious, openly profess their dissent from them. Each sect must be justified by its own faith and good intentions. This only I mean to inculcate, that the tenet of our church cannot, without

profaneness, be compared with that of the Hindus, which has only an apparent resemblance to it, but a very different meaning." p. 272.

"As to the general extension of our pure faith in Hindustan, there are at present many sad obstacles to it. The Muselmáns are already a sort of heterodox christians. They are christians, if Locke reasons justly, because they firmly believe the immaculate conception, divine character and miracles of the Messiah; but they are heterodox in denying vehemently his character of *Son*, and his equality, as God, with the Father, of whose unity and attributes they entertain and express the most awful ideas; while they consider our doctrine as perfect blasphemy, and insist that our copies of the scriptures have been corrupted both by Jews and christians. The Hindus, on the other hand, would readily admit the truth of the gospel; but they contend that it is perfectly consistent with their Sastras. The Deity, they say, has appeared innumerable times, in many parts of this world, and of all worlds, for the salvation of his creatures; and though we adore him in one appearance, and they in others, yet we adore, they say, the same God; to whom our several worships, though different in form, are equally acceptable if they be sincere in substance." p. 274.



## THE VIEWS OF DR. DODDRIDGE IN RELATION TO HERESY.

In a former number we gave the opinion of Dr. Campbell on the scriptural meaning of the word *heresy*; we shall now give the views of Dr. Doddridge.

In his Lectures vol. ii. p. 242 he says, "It seems dubious whether *heresy* does in the New Testament, signify any thing different from a high degree of *schism*, or breaking the peace of the church by uncharitable divisions and separations." In p. 244, the Dr. quotes the opinion of Mr. Hallet—"That there is only a gradual difference between *schism* and *heresy*, and that schisms grow up into heresies when separations are occasioned.—The only rule to determine which is heresy in all places and all ages, is the declaration which God has made in the scripture of the terms of acceptance with him; and when any thing more than this is insisted upon in order to continue communion, there is the guilt of heresy on *that side* which insists on those unnecessary and unscriptural things."

In p. 245, the Dr. states the opinion of those who are disposed "to introduce some *human form* as a *standard of orthodoxy*, requiring those especially who are to be public teachers in the church, to subscribe." On which he observes:—

"Had this been requisite, it is probable the scriptures would have given us some such formularies as these, or some directions as to the manner in which they

should be drawn up, proposed and received.

"2. It is impossible that weak and passionate men, who have perhaps been heated in the very controversy thus decided, should express themselves with greater propriety than the apostles did.

"3. It is plain in fact, that this practice has been the cause of great contention in the christian church, and such formularies have been the grand engine of dividing it, in proportion to the degree in which they have been multiplied and urged.

"4. This is laying a great temptation in the way of such as desire to undertake the office of teachers in the church, and will be most likely to deter and afflict those who have the greatest tenderness of conscience, and therefore best deserve encouragement.

"5. It is not likely to answer the end proposed, namely, the preserving an uniformity of opinion, since persons of little integrity may perhaps satisfy themselves in subscribing what they do not at all believe, as *articles of peace*, or in putting the most unnatural sense on the words."

Thus the good Doctor "being dead yet speaketh," and we hope his voice will not be heard in vain. From what he has said we are entitled to these conclusions:—

1. That the term *heresy* has been grossly misunderstood and misapplied.

2. That establishing a human



creed as a test for admission to christian privileges, is without the least warrant from the scriptures, and is of a pernicious tendency:—that it tends to produce that kind of heresy which the scriptures condemn; to lead many to act the part of hypocrites, and to shut out of the church the most conscientious christians. It is manifest that such tests are no bar to the admission of *dishonest men*. They operate as a bar, only to the “CHILDREN THAT WILL NOT LIE.”

Finally, we recommend these

extracts to the serious consideration of those associations of ministers, who require assent to a *human creed*, as a condition of approving young men for the ministry. We are not disposed to impeach their motives; but, if we mistake not, their conduct in this particular, is calculated to have all the effect of a *base artifice for corrupting the integrity of honest men*, and to induce them to act a part which ought to be regarded as a disqualification for the sacred office.

## POETRY.

### RELIGION.

BY JAMES MERCER, ESQ.

RELIGION! heavenly maid!  
Who lend'st thy willing aid,  
To bear the pilgrim on his thorny way;—  
Whose light, athwart the gloom  
That saddens o'er the tomb,  
Gives the sweet promise of a future day;  
In vain the savage foes of man conspire,  
To shake thy stable throne, and quench thy hallowed fire.

For though on summer seas  
Th' adventurer courts the breeze,  
Nor heeds the warning voice which sirens sing;  
In life's declining hour,  
When clouds begin to low'r,  
And hopes fallacious vanish on the wing;  
What guidance shall he trust but thine alone,  
Appall'd by coming night, and on a coast unknown?

When reft of ev'ry stay,  
He sees them swept away,  
Whom love and friendship in his fortunes join'd,  
What time with streaming eyes,  
He mourns the sever'd ties,  
That ardent youth first fasten'd on the mind,  
To whose kind counsel shall the wretch attend,  
But thine, that ever breathes the fervor of a friend?

Let philosophic pride  
Our fears and woes deride,

And arm the callous breast in stubborn steel;  
 Thy lips a wisdom teach  
 Beyond the stoic's reach;  
 Thy votaries learn to triumph while they feel;  
 With sober joy receive the boons that flow,  
 And bless the chast'ning hand that deals th' afflictive blow.

O maid forever mild,  
 Sweet Mercy's darling child!  
 May those who plead thy cause, thy spirit share!  
 For in the christian's breast,  
 Should hate or envy rest,  
 Should pride or blind presumption enter there?  
 What boots the suppliant voice, the bended knee?  
 He follows faithless guides, and wanders far from thee,

## RELIGIOUS INTELLIGENCE.

### JEW'S SUBSCRIBERS TO BIBLE ASSOCIATIONS.

[FROM "The Jew's Repository" a periodical work, published monthly in England, the two following articles have been selected. This work "is intended to contain papers on all subjects connected with Judaism, Jewish affairs, or Hebrew literature." The 16th Number, from which the following articles were taken, was published, March 1814.]

"It is a part of our plan to communicate to our readers all the information in our power respecting the Jews. The following fact we believe is not generally known; but the fullest reliance may be placed on the accuracy of the statement, which we have received from the best authority.

Among the subscribers to the Bible Associations, formed within the limits of the Southwark Auxiliary Bible Society, there are FORTY-SIX JEWS. These are all *free* subscribers, that is, subscribers to the support of the respective Associations, not requiring any part of their subscriptions to be returned to them in Bibles, but giving their money to furnish the scriptures to their poorer neighbors.

One of the most distinguished and active members of the Southwark

Auxiliary Society says—"The report of one of our District Committees induced my calling on a Jewish subscriber residing in an obscure alley. I could not avoid congratulating him on the liberality he had evinced, and I concluded by asking him, how he who was a Jew, and required not the Bible, was prevailed on to subscribe. He replied, "Sir, I have observed that those of my neighbors who have Bibles, are *better people* than those who have none."

At the close of one of our General Meetings for establishing a Bible Association last summer, wherein, as I had observed some Jews present, I had taken occasion to advert to the cooperative spirit which they had evinced, one of them, a young man, came up to me and requested to know, whether we distributed the *Old Testament alone*. I answered in the negative; at the same time observing that his getting the *whole* of the scriptures by no means compelled him to *read* the whole; and that a perusal of the New Testament, after he had gone through the Old, could do him no injury, and might tend to explain some passages in the latter. To my astonishment he rejoined, "That is very true, Sir; I will set down my name as a subscriber for a Bible."

*Extract of a Letter from Dr. Naudi  
of Malta to one of the Secretaries of  
the London Society.*

MY DEAR FRIEND,

I RECEIVED your letter, dated the 17th of Jan. last, in which you inform me that your society have appointed me one of its foreign directors. I assure you, as I have done from my first acquaintance with your society, that through God's providence, by extending its exertions over Palestine, Egypt, and all the countries near the Mediterranean, it will most materially promote the restoration of our fellow creatures in those unhappy regions. You have already the prospect of the exertions in North Africa, of one of the Jewish people, Mr. Murtheim, who was converted to the christian religion through the medium of the Hebrew tracts that your society put into my hands some years ago in Malta. Farther accounts have stated that this man, so truly converted, has persuaded many of his brethren to leave their former prejudices, and look for their future happiness and salvation through the atonement and mediation of Jesus Christ. He has extended the same christian charity towards the Turks and heathens; and as this part of his exertions also has been crowned with success, how much will he be pleased to receive the tracts and scriptures, which you delivered to me for him!

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ARTICLES FROM THE CHRISTIAN  
OBSERVER.

*Extract of a letter from Dr. Carey,  
baptist missionary in India.*

THE state of India, as to religion, is widely different to what it was twenty years ago. Then a christian could scarcely be found; now you can scarcely go any where without meeting with some, either Europeans or natives. The greatest number of these in the provinces, however, are destitute of the means of grace, unless a native or country born minister visit them. There is a general spirit of inquiry about the

gospel all over the country, and this inquiry increases more and more. Five natives of high cast, not far from Serampore, have lately been baptized, who have been brought to a knowledge of the truth without any communication with us. They met with Bibles and tracts, and God wrought by them. These men had begun to sanctify the sabbath, and meet for christian worship before we knew them. They have boldly owned the Saviour, and meet the persecutions of their idolatrous relations like christians. They say there are nearly a hundred who are only detained from publicly acknowledging Christ by family opposition; and who, it is hoped, will be enabled to make a profession in due time. The cause of our Redeemer does prosper gloriously.

We are now going forward in printing the scriptures to a greater extent than ever. Thirteen versions are in the press; and three more are expected to follow soon. The church at Calcutta is become large, and still increases.

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*Extract of a letter from Dr. Marsh-  
man.*

"ALMOST all the brethren at Calcutta are endeavoring in one way or other, to recommend the gospel to those around them.

This I esteem a precious token for good. The native brethren at Serampore too are much stirred up to seek the salvation of their countrymen. Nearly every one capable of speaking, is out on a Lord's day in the neighboring towns and villages. Nearly five hundred have been baptized in these twelve years; and they are spread over an extent of more than one thousand miles in length."

On the 20th of Nov. 1812, the number of children in the Benevolent Institution, was three hundred and eighteen boys, and one hundred and seven girls. The native free school has about forty boys. Such a method of spreading the gospel can hardly fail of the most happy effects.



*African and Asiatic Society.*

THIS society supports a public lecture to impart religious instruction to Africans and Asiatics at a chapel in Peter Street. They also support a School for the education of the children of Africans and Asiatics.

*Methodist Conference.*

THE seventieth annual conference of the Wesleyan Methodists, commenced at Liverpool, July 26, 1813. About three hundred preachers assembled. The numbers in the society are stated as follows:—

Great Britain	162,003
Ireland	28,770
France	100
Gibraltar	127
Sierra Leone	96
Nova Scotia and Newfoundland	1,522
West Indies	15,220
United States	216,000
Total	423,838
Increase in the last year, about	10,000.

*Sunday school union.*

SCHOOLS for adults have been formed in Wales, Bristol, and many other places, where they have met with abundant success. It has been found by experience that adults are able to learn the art of reading with much more facility than children. Part of the sabbath, and a few evenings in a week, have been found sufficient for the purpose, and best adapted to the situation of those who gain their daily bread by hard labor.

*Benewolent, or Stranger's Friend Society.*

THE object of this Society is "to visit and relieve sick and distressed strangers, and other poor at their respective habitations." The subscribers to

this society choose a general committee, and divide London and its suburbs into eight districts. In each district a sub-committee is formed, who select suitable persons as visitors, and meet with them every week to receive reports of the cases visited, and the new cases that have been received, and to apportion suitable relief. A deputation from each sub-committee meet the general committee the first Friday in every month, to give an account of the money expended, the cases on the books, and the donations received, &c. In the year 1812 no less than 4732 cases were visited and relieved, and the sum of 2246*l.* 12*s.* 6*d.* was expended in relieving them. And not only do these visitors relieve the temporal wants of the afflicted, but take every opportunity of improving the affliction, under which the sufferers labor, to their moral benefit.

*Yearly meeting of the Quakers.*

THE yearly meeting of this sect was held in London from the 19th to the 29th of May 1813. The following extracts are from their circular Letter.

"Whilst we lament that many amongst us are still too much engrossed with the fading enjoyments of this life, and are refusing to follow our holy Pattern in the path of self denial, we wish they may not be deprived of that encouragement to turn to the right way which often results from the faithful admonitions of those who have known the benefits of greater circumspection. We desire, dear friends, that such of you as often meet in small companies for the solemn purpose of worship, may not relax in your diligence. Your situation will at times appear discouraging; but although you may be seldom assisted by the company and travel of your brethren, never forget that you are under the continued notice of the Lord; and that his tender regard extends to all those who wait upon him in reverence and humility."

"From the epistles and other communications from America we find

that our friends, besides being attentive to the concerns of our society, are still pursuing their engagements for the welfare of the African and Indian race. But the war in which that country and this are now sorrowfully involved, has presented great obstacles to their efforts towards civilizing the Indians; and is likely for a time to suspend in some parts their successful exertions in that important and interesting cause."

"Amongst the numerous and benevolent undertakings which now interest the minds of our countrymen, we contemplate with much satisfaction, the general circulation of the holy scriptures. Our sense of that inestimable treasure has been frequently acknowledged; and we feel ourselves engaged to call the attention of such of our members as may be employed in this salutary work, to the supreme importance of giving heed to that Divine Word to which the scriptures bear testimony. This Word is Christ; the 'bread of life,' and the 'Light of men;' that 'Light which lighteth every man that cometh into the world.' If we are earnest to obey the teachings of this unerring Guide, we shall be led to cry to the Lord, that he would preserve us from self-exaltation, from attributing to ourselves or others that honor which is due to him alone. We shall be on our guard lest we should mistake our proper sphere of usefulness, or suffer any pursuit, however laudable in itself, to divert us from our allotment of labor in the church."

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MISSIONS OF THE UNITED BRETH-  
REN.

*The following are extracts from letters.*

*From Greenland.* The work of the Lord among our Greenlanders proceeds with his blessing. During last winter twenty-one persons have been made partakers of the holy communion, and many who were formerly excluded on account of transgressions, have returned as penitent sinners. On Maunday

Thursday we had 170 Greenland communicants at the Lord's supper. These were days of great blessing both for us and our people.

*From Labrador.* Our communicants afford us pleasure; for it is the wish of their very hearts to live unto the Lord; and their conduct affords proof of the sincerity of their professions: thus, for example, Esquimaux sisters, who have no boat of their own, venture across bays some miles in breadth, sitting behind their husbands on their narrow kajaks, in order to be present at the holy sacrament, though at the peril of their lives. The schools, which have been kept during the winter, have been well attended by diligent scholars, who make considerable progress in reading and writing. All these blessings, which we can only briefly touch upon, afford both to us and you, abundant cause for thankfulness to the Lord for past favors.

Letters from Nain, Hopedale, and Okkak, contain pleasing accounts of the success of these benevolent missionaries.

*From Barbadoes.* A letter from Barbadoes gives an account of the alarm caused throughout the island by the extraordinary darkness which occurred on the 30th of April 1812, in consequence of the volcanic eruption of Mount Souffrier in St. Vincents. The darkness continued from six in the morning till past noon, attended with showers of dust.

About one, says the writer, a little light from the sun's rays appeared to the great comfort of every human being in the island. About three o'clock many negroes from far and near assembled together in our church, forming a large congregation, to whom a discourse was delivered on the scripture text of the day: "The works of his hands are verity and judgment; all his commandments are sure." Ps. cxi. 7.—concluding with fervent prayer. The attention and devotion of the auditory was great.

The great church at Bridgetown was, on this awful day, so much crowded, that it could hardly contain the people, who at eleven o'clock in the forenoon, with lanthorns in their hands,



took refuge in the house of prayer; so great was the consternation of the inhabitants.

*Antigua.* A letter from this island gratefully acknowledges the receipt of seven boxes of Bibles and Testaments from the British and Foreign Bible Society.

From Easter 1812 to Easter 1813 there have been baptized, or received into the congregation at St. Johns 195 adults; at Gracehill 97; at Grace Bay 18; total 310

*Danish Islands.* In the island of St. Thomas the brethren have two mission settlements, with congregations containing 2285 negroes, of whom 1188 are communicants. In the island of St. Croix there are three settlements, and the congregations contain 8443 negroes, of whom upwards of 2600 are communicants. In the island of St. Jan are two settlements; the congregation consists of 1461 negroes, of whom 677 are communicants.

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#### FRAGMENT SOCIETY.

THE Fragment Society of Boston held their annual meeting on the second Monday of the last month.

In making their yearly Report—"the directors present their renewed congratulations to the subscribers, on the arrival of their second anniversary. In contemplating the success which has attended this society since its institution, they would feel lively emotions of gratitude towards HIM, who alone can "prosper the work of our hands." To the intervention of HIS blessing must it be ascribed, that at such a time as this, when some of our most respectable citizens are more or less subjected to the inconveniences of privation or want, the resources of this little association have not been diminished; and it is sincerely hoped, that nothing but the imperious demands of

necessity will hereafter induce any to withhold that charity, of which the poor feel the additional need, by a more than equal participation with the rich, in the sufferings of the times.

"In executing the trust committed to them, they have been anxious to discriminate between real and pretended want; and have made it their constant aim so to dispense your alms, as to soothe the miseries, and mitigate the sufferings of indigent merit; and not to encourage idleness or discontent. And although their means of usefulness have been limited, they indulge the humble belief, that through this society streams of comfort have been diffused into the abodes of sorrow, and cheered the hearts of their miserable occupants.

"The directors thankfully acknowledge many liberal donations of clothing and money; the amount received the past year in subscriptions and donations being 1252 dollars 57 cents. About 500 families have been assisted by the distribution of various articles of clothing, including in the whole 2800 garments. They have likewise contributed much to the comfort of the sick, by loaning necessary garments, which have generally been received with gratitude, used with care, and returned in a decent and cleanly state. 49 families have been assisted in this way. They have distributed among the children of the several charity schools much comfortable clothing; and in the course of the last winter loaned them a number of great coats for the purpose of enabling them to appear decent at church. The children in their turn, have employed much of their time in sewing for the Society, and have made many articles in a very neat manner."

The society respectfully solicit further encouragement from the liberal; and donations, either of money or clothing, will be thankfully received.

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#### COMMODORE THOMAS MACDONOUGH.

RELIGION is so desirable and so rarely found in military commanders, that

we think the following extracts worthy of preservation in the Christian Disci-

ple. They are taken from an article inserted in the Weekly Messenger, Oct. 7, 1814. "From the Baltimore Gazette."

"Commodore T. Macdonough, the hero of Champlain, was born at the Trap, in New Castle county, and state of Delaware, in Dec. 1783.—

In a very gloomy moment he answered the hopes of his countrymen, and in a radiance of glory dispelled the menacing storm. But it was not he! It was the Lord of hosts, who stooped to show an offending nation, in a moment of despondence, that he will listen to the prayer and nerve the arm of a christian hero. In a letter to a relative in Delaware, written in June last, after expressing his warm regard for the place of his nativity, and friends of his youth, and promising to visit them, if God should spare his life till the close of the present season, he declares the happiness he derives from his reliance upon the merits and atonement of Christ, and earnestly recommends to them a religious life, as the only one which good sense would point out

to those who are convinced that there is another world. To his brother's widow, left in slender circumstances, he tenders liberal pecuniary aid, and delicately releases her from all obligation on that score, by declaring that it is his religion which makes him the widow's friend.

A victory obtained under the command of such a hero, ought to inspire us with the hope that God will stay his avenging hand, if the people will look up to and acknowledge him to be their God. Let the example of Macdonough teach those to whom the nation has confided its sword, that religion does not unnerve the arm of the brave, nor lessen the authority of its votary.—Before he went into action, he prostrated himself with his crew before the Most High, and confiding in the Almighty, they fearlessly met the enemy. When he saw the hostile fleet approaching, he observed to those around him, *they are superior to us in force, but by the blessing of God we can beat them.* And so indeed he did."

## OBITUARY.

DIED at Salem, Oct. 8, 1814, the Rev. Dr. Thomas Barnard.

We hope to be furnished with some account of his character, for a future Number.

At Andover, Oct. 17, 1814, Rev. John L. Abbot, pastor of the first church in Boston, aged 31. His funeral was attended at Boston on the 20th. A sermon was delivered on the occasion by the Rev. E. Everett from Job xiv. 10.

Mr. Abbot was ordained, July 14, 1813, with agreeable prospects of usefulness and comfort; but it pleased a sovereign God to disappoint the flattering expectations of him and the people of whom he had taken the charge. He had preached but two sabbaths, when his labors were interrupted by a disease which finally brought him to the grave. In compliance with the advice of physicians and friends, he went to Lisbon to spend the last winter, in the hope that

a change of climate would conduce to his recovery; but he returned in the spring without having experienced any permanent benefit from the voyage. A consumption was seated, which was not to yield to the skill of physicians, the power of medicine, or the most affectionate desires and endeavors of a numerous circle of anxious friends. He lived beloved, and died lamented. May all who knew him imitate his virtues, and prepare to follow him to that state where disease and death will no more disturb the joys of christian friendship.

The numerous and distressing inroads, made by death, within the circle of the clergy, in the course of a very few years, may well be regarded by the survivors as solemn admonitions to them, to work while the day lasts, to cultivate the spirit of love and unity, and to prepare for that blessed abode, where all the faithful disciples of Jesus shall be one, even as he and the Father are one.